

QUESTIONS ON THE SEALING MESSAGE

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When did the Adventists obtain the
light on the Sealing Message?

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III

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since 1848, when that message
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the 144,000?

Also

An Impressive Dream
and a
Picture of the Tribulum
with explanation, etc.

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Foreword by Benj. F. Gregory, M.D.

Elder J. N. Loughborough was the first minister ordained by the Seventh-day Adventist church. His long life was contemporaneous with that of Ellen G. White, with whom he worked very closely. Thus as an historian of the first century of the Seventh-day Adventist church history he possibly has no peer. He knew the problems, purposes, and history and we may know his testimony (as one in court) is unimpeachable, and that he presented it honestly.

In this book "Questions on the Sealing Message" he has given us some denominational history which every SDA minister and every member should know and study thoroughly. Our understanding of many of the doctrines and prophecies of the future, especially those of the time of trouble, will be broadened and possibly changed radically when we master this bit of denominational history.

Every member of the SDA church will be benefited by a knowledge of this piece of history. It would be well for each one who can read English to read it.

The author states, "I have been greatly moved by the Spirit of God to write and publish the facts . . . as to how the message was received and taught by our ministers and people down to the year 1894, when the 'new light' theory found its advocate in one who afterwards apostatized from the faith." (Page 5) He further states, "It was because of these plain statements, that our people and ministers down to 1894, believed and taught that the sealing had been going on since 1848 and that the 144,000 were being sealed." (p. 13, 14) Also, "Some persons, more especially since 1894 have claimed that none will be reckoned among the 144,000 but those who live till the second coming of Christ. . . . Surely those who awake to everlasting life will be alive and among men when Christ comes." (p. 14) (Also study page 17).

Briefly our historian tells us from 1844 to 1894 all "ministers" and "pioneers" believed the sealing was going on and any who were sealed would be raised in the special resurrection to be translated. There was no confusion about the sealed ones then.

In 1894 one came among us with "new light." We are not given the name of this one, but let us call him Mr. False New-Light.

We are told, "The Lord will do nothing but he revealeth His secret unto His servants the prophets." Amos 3:7. But here in 1894 God revealed nothing to His prophet about this "new light." Then if the "new light" did not come from God, where did it come from? It must have been from our enemy the Devil.

The error that Mr. False New-Light made was in changing the reading of the Spirit of Prophecy. It said, "The saints are translated without seeing death." But he thought it meant "Translated without having

seen death." Also he took statements out of their connection and applied it generally. (page 5)

This "new light" spread fast and finally crystallized in the "tradition" that "no one can be translated who has died." Elder Loughborough wrote this book to answer this "new light" and extinguish this "light." But the effort failed and today it is hard to find those who do not hold this "tradition."

As a result great confusion has come in about the seal of God, many doctrines and the meaning of statements in the Spirit of Prophecy. The whole picture of the time of trouble is grossly wrong.

This "tradition" has forced them to change the very self-evident meaning of the words of the Spirit of Prophecy in more than a dozen places. Let me give three examples:—

1. *"The living saints, 144,000 in number. . . ."*

"The 144,000 were all sealed." EW 15

Those who hold this tradition say she means "The saints who have not died were 144,000 and all sealed."

2. *"I saw that she (Mrs. Hastings) was sealed."*

They say, "She must have been sealed with a different seal."

3. *"They saw Moses representing those who will be raised from the dead at the time of the second advent." (P.K. 227:2)*

"Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming and who will be 'changed, in a moment in the twinkling of an eye, at the last trump' when 'this mortal must put on immortality' and 'this corruptible must put on incorruption'." (D.A. 422:0)

In these two sentences she tells us in plain English that Moses will represent those who will be in their grave on the advent morning and who will be resurrected on that morning; and Elijah will represent all the saints who are alive on that morning before the resurrection takes place.

But those who hold this 1894 change say, "No, she did not mean that. She meant Moses represents those who have died and Elijah represents those who have not died." Is this not clear proof this 1894 theses is not in agreement with the Spirit of Prophecy! Let us abandon this tradition which originated in 1894 and let us go to the Spirit of Prophecy and the Bible and take it just as it reads. The end result of this "tradition" is that many of the doctrines we teach as a people today are changed from the truth.

In a few pages at the end of this book I have added a postscript in which I study the question, What is the Seal of God?, and show that all saints raised in the special resurrection will be sealed.

GENERAL REMARKS:

With this reprinted pamphlet on the 144,000 of the first fruit (Rev. 14:1-5) by the late Advent Pioneer, F. N. Loughborough, to whom we are greatly indebted, we are passing it on to other interested Bible students of the Advent Movement.

Since there are so many conflicting and speculative theories on this subject, we feel it, therefore, so much the more our duty to bring this little work to the notice of all who are anxious to know what said the Spirit of Prophecy on this theme.

That it may bring again the blessing and consolation to those who are honest at heart, as it has brought to us, is the sincere wish of the

Literature Committee.
(See Test. Vol. 1, p. 437, par. 3.)

Dedication:

To those who, trusting only in divine aid, are seeking to obtain the condition described in Rev. 14:5, "In their mouth was found no guile: for they are without fault before the throne of God," the following pages are dedicated.

P R E F A C E

The presentation of the following pages to our people, I deem to be in harmony with what is stated in "Testimonies for the Church," volume 7, page 288: "As those who have spent their lives in the service of God draw near the close of their earthly history, they will be impressed by the Holy Spirit to recount the experience they have had in connection with His work. The record of His wonderful dealings with His people," etc.

Of the benefit to be derived from the bringing of such things to the attention of our people, we read from the pen of Sister E. G. White, in the *South African Missionary* of February 20, 1911, "We have nothing to fear from the future, except we shall forget the way the Lord has led us, and His teachings in our past history."

In reference to the subject matter of this book — the *sealed* 144,000 — I have been greatly moved by the Spirit of God to write and publish the facts, as to how the *sealing message* was obtained — not only from the Bible but by direct instruction in visions of Sister E. G. White; also as to how the message was received and taught by our ministers and people down to the year 1894, when the "new light" theory found its advocate in one who afterwards apostatized from the faith, and died without seeing the fulfillment of his expectation that he would live to the end of time, and hence be one of the 144,000. His claim was, that later testimonies of Sister White taught; that all the 144,000 would be made up of those who had never died.

When I found that some were teaching that "all of the 144,000 who will be *sealed* are now living," I thought it time that some one should speak, and show that it is not the manner of God's prophets, to make positive statements at one time, and afterwards teach entirely contrary to them. Such surely was not the course of Bible prophets. The whole of this "new light" is produced by taking words out of their connection, and away from the things of which they are spoken, and giving them a general application, as you will see when we come to the analysis of the matter.

I presented the substance of this tract in two discourses on the

Stockton camp ground. Those who heard the discourses, requested that it might be published, so that they could have the reading of it. As the subject is one on which there is some controversy, I thought our publishers would not wish to print the matter in their papers or take the responsibility of publishing it in any form. So I have decided to bring it out as a small book, to be obtained through mail, from the author. I first thought I might get it into a five-cent pamphlet; but since revising for print, and enlarging, I find that five cents would not pay the expense of printing and postage. So I have placed a price at *ten cents*, with the promise to the Lord that all may accrue from sales, after tithing, shall be divided between Eastern city work and foreign missions. May the Lord make the reading of the book a blessing, even as the searching out the copy for the same, in the past few months, has been to the author,

J. N. LOUGHBOROUGH.

Lodi, California, July 1, 1916.

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. . . Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat." — "Testimonies," vol. 5 p. 81.

THE SEALING MESSAGE

Before me are three questions which I am requested to answer:

FIRST: When did the Adventists obtain light on the sealing message?

SECOND: When did the *sealing work* begin?

THIRD: Will any of the people of God who have died since 1848, in the message, be reckoned with the 144,000?

As to the first question, we note that in 1845, some of the Adventists began the study of the third angel's message of Rev. 14:9-12. They saw clearly that the observance of the seventh-day Sabbath was included in the keeping of all the commandments, as set forth in that message. Of the study of the message, we read in a statement from Sister E. G. White, in "Testimonies for the Church," volume 1, pages 78 and 79. The statement relates to the situation in 1846, and onward, and reads: "When we began to present the light on the Sabbath question, we had no clearly defined idea of the third angel's message of Rev. 14:9-12. The burden of our testimony as we came before the people was, that the great second advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the third message closed with the words: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." And we as clearly saw as we now see (the *now* was 1868, when volume 1 was first published), that these prophetic words suggested a Sabbath reform; but as to what the worship of the beast mentioned in the message was, or what the image and the mark of the beast were, we had no defined position.

"God by His Holy Spirit let light shine forth upon His servants, and the subject gradually opened to their minds. It required much study and anxious care to search it out, link after link. By care, anxiety, and incessant labor has the work moved on until the great truths of our message, a clear, connected, perfect whole, have been given to the world."

Although, down to the year 1848, our people had clear light on the different features of the third angel's message, their attention had not been especially called to the *sealing message*. They did believe that, according to Rev. 14:1-5, there would be 144,000 to

stand redeemed on Mount Zion. This company was also mentioned by Sister White in her first vision, recorded in "Experience and Views," old edition, page 12. But they had not as yet studied the light on the *sealing* of the 144,000.

As we shall see, it was at the time of the conflict of the nations of Europe, in the early months of 1848, that light came to this people respecting the *sealing message*. In a brief consideration of that conflict, its cause and development, we shall see how the light on the message was obtained. In the "Library of Universal Knowledge," page 536, we read of that conflict in 1848: "That revolution was caused by the French people demanding a republican form of government from under Louis Philippe; and for a time, there was republican form, the revolution contagion spreading temporarily over most of the continent of Europe."

From the time of the Reign of Terror in France, the desire of the masses was, to secure for the people a greater control of the government, and to satisfy the craving of the people for national life—in fact, to have a true government of the people, for the people, and by the people. Through the working of the papacy, a Bourbon, Louis Philippe, had been placed upon the throne, and it seemed to be an impossibility to induce the pope to submit to any government but that of his own devising. See Robinson's "Western Europe."

The situation caused animosity not only against Louis Philippe, but also against the pope, who was upholding the Bourbon ruler. At last, the pent up feelings burst forth in a conflict, as sudden in its developments as the bursting forth of a volcano. From facts stated in the public prints of the time, it would seem that Louis was not aware of the intensity of the feeling against his rule; for on the twenty-first of February 1848, he said to his cabinet, "I was never more firmly seated in the empire of France than I am to-night." The next day, he had a review of his soldiers. After the parade, the soldiers, with guns stacked, were resting on the ground, when a little lad with a tricolored flag in his hand climbed upon a cannon. He waved the flag in the air, shouting: "*Down with the pope! DOWN WITH THE POPE!*" Probably this was what he had heard talked at home. The soldiers caught up the same, which, with increasing vigor, was passed up and down the line, and finally with the addition, "*and down with the king.*"

Concerning the sudden outbreak of that rebellion, we read in Robinson's "Western Europe," chapter forty:

"The gathering discontent, and demand for reform, suddenly showed their full strength and extent. It seemed for a time as if all western Europe was about to undergo as complete a revolution as France had experienced in 1789. With one accord, as by obeying a preconcerted signal, the liberal parties in France, Italy, Germany and Austria, during the earlier months of 1848, overthrew or gained control of the government, and proceeded to carry out their program of reform in the same thoroughgoing way in which the National Assembly in France had done its work in 1789. The general movement affected almost every state in central Europe."

"On February 24, 1848, a mob attacked the Tuilleries. The king abdicated in favor of his grandson. But it was too late. He and his whole family were forced to leave the country. The mob invaded the assembly, as in the Reign of Terror, crying: "Down with the Bourbons, old and new! Long live the republic!"

Of this revolution of 1848, and its sudden checking up, Horace Greeley said, in the *New York Tribune*, "It was a great wonder to us politicians what started so suddenly that confusion in Europe, but a greater wonder still, what so suddenly stopped it."

I have a copy of a testimony given to Sister White in 1852 in which reference is made to the war of 1848. This was found among Brother Bates's papers, after his death. In it are these words: "That desire was, to dethrone kings; but that could not be, for kings must reign until Christ begins His reign. I saw in Europe, just as things were moving to accomplish their designs, there would be a slacking up once or twice. Thus the hearts of the wicked would be hardened. But the work will not settle down (only seem to), for the minds of their kings and rulers were intent on overthrowing each other, and the minds of the people to get the ascendancy. I saw all minds intently looking and stretching their thoughts on the impending crisis before them."

There was one slacking up after the revolution of 1848. In the present war, beginning in 1914, is manifest on a still larger scale the determination to overthrow kings and rulers, and a still greater intensity in watching, than in that revolution of 1848. The testimony seems to indicate a second slacking up before the final conflict of the nations shall come.

Of that outbreak in Paris, we have already read that Louis Philippe and his entire family fled from France. The fury of the mob was such that he feared for their lives, and accomplished their escape by placing his family in a coach, while he disguised

himself in the driver's clothes, and in the twilight passed unrecognized through the gates of Paris, thus effecting his flight to England.

From a pamphlet entitled "The Seal of the Living God," published by Elder Joseph Bates, dated January 1, 1849, we gain some facts as to that 1848 revolution, and the reception of the light on the *sealing message*. On page 45 we read, "The public journals have stated that on the twenty-second of February last, France became disorganized, deposed their king, and burned up his throne, and himself and family fled to England for safety." On page 49, we read of the fury of that conflict: "See what a rushing and struggling has been and is going on among the people to overthrow the pontentates of Europe; namely, Prussia, Hanover, Sicily, Naples, Venice, Lombardy, Tuscany, Rome, etc. See the account from the *Boston Times* of October 28, 1848, of the flight of the emperor of Austria from Vienna, the capital of his vast dominions; and of the insurrection and siege of that city for eight days, from the ninth of October; how they, in their work of slaughter, when they became victorious, tore up the railways, and demolished bridges, to stop all further intercourse. See also a similar state of things in Berlin under the king of Prussia." This gives us some idea of the revolt which broke out on the continent of Europe on February 22, 1848.

In the month of March of the same year, in Hydesville, Wayne County, New York, spirit rappings began in the home of the Fox and Fish family, which was moved to Rochester, New York, for more public investigation. For a time, these rappings were called "the Rochester knockings." The first-day Adventists then said, with great zeal: "This conflict in Europe will culminate in the battle of Armageddon, and the Lord is about to come. These spirit rappings are the spirits of devils, going forth to gather the nations to the battle of the great day of God Almighty." As our people had the light of the third angel's message and the Sabbath, and were confident that this truth must be proclaimed to the world, they could not accept the claim made by the first-day Adventists, that the Lord was about to come. Those people would say to the Sabbath keepers: "You had better give up your Sabbath message. You are too late with it. Join us in warning the world to get ready for the *immediate coming* of Christ."

Such was the situation in the summer of 1848. This led the Seventh-day Adventists to earnest, prayerful study for light. The

Lord led their minds to the holding of the winds (wars) and the *sealing work*, with a determination to find the meaning of the situation. They found, in their study of the Scriptures, that the seventh day Sabbath was the *sign* of the living God, and the *seal* of His law. This newly received light from the word of God gave still greater force to the Sabbath message, and doubly assured them that this, as the *sealing message*, must be proclaimed to the world before the actual coming of Christ.

In Brother Bates's book, he refers to a meeting held in the home of Brother Otis Nichols, at Dorchester, near Boston, Massachusetts, on November 18, 1848, and says: "A small company of brethren and sisters were assembled in a meeting near Boston, Massachusetts . . . We had made it (the manner of publishing the message) the subject of prayer at the Topsham conference meeting a little previous, and the way to publish not appearing clear, we (now) therefore resolved unitedly to refer all to God. After some time spent in prayer for light and instruction, God gave Sister White a vision."

Then he gives words which she spoke in the vision, which he copied down as she spoke them. From these words we quote the following: "He (God) was well pleased when His law began to come up in strength. That truth (the Sabbath truth) arises, and is on the increase, stronger and stronger. It's the *seal*! It's coming up! It arises, coming from the rising of the sun, like the sun, first cold, grows warmer, and sends its rays. When that truth arose, there was but little light in it; but it has been increasing. Oh, the power of these rays!"

Next came words that spoiled the claims of the first-day Adventists that "the angels were no longer holding the winds of war and strife, but were letting them blow." The words spoken in vision were: "The angels are holding the winds. It is God that restrains the powers. The angels have not let go, *for the saints are not all sealed*. The time of trouble has commenced. It has begun. The reason why the four winds are not let go, is because *the saints are not all sealed*. It (the trouble) is on the increase more and more; that trouble will never end until the earth is rid of the wicked. Why, they (the winds) are just ready to blow. There is a check put on *because the saints are not all sealed*. Yes, publish the things thou hast seen and heard, and the blessing of God will attend."

After coming out of this vision, Sister White said to her husband: "James, I have a message for you. Begin to print a little paper, small at first. Send it out *free*. The readers will

send you money to print it. It will be a success from the first. I saw from this small beginning it was like streams of light that went clear around the world."

In a vision given to Sister White at Rocky Hill, Connecticut, January 5, 1859, she had another view of the *sealing* work. This view written by herself is in "Early Writings," old edition, pages 29-31, and reads as follows: "I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands upward, and with a voice of deep pity cried, '*My blood, Father, My blood, My blood, My blood.*' Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, '*Hold! Hold! Hold!* until the servants of God are sealed in their foreheads.'"

The explanation made to her by her attending angel was, "That the four angels had power from God to hold the four winds, and that they were about to let them go, but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on *the remnant that were not sealed*, and He raised His hands to the Father, and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them *hold, until the servants of God were sealed with the seal of the living God.*"

Being thus fortified with light from the Scriptures, and the testimony of the Spirit of God, those having the light of the third angel's message were shielded from these claims of the first-day Adventists, with their "new time message," and were filled with new energy to press forward with the third angel's message, being confident that the God whom they trusted would clear the way for this, the last message to the world, to accomplish its purpose.

SECOND QUESTION

WHEN DID THE SEALING WORK BEGIN?

The testimonies already quoted as to the reception of the *sealing* message by the Seventh-day Adventists is also good proof as to the time when the sealing began. The four winds of war were about to blow when that commotion among the nations of Europe broke out. The four angels had their commission to hold those winds of war, that the work of *sealing* be not hindered. "*A check was put on,*" so that the *sealing* might advance.

We will note other testimonies showing that the *sealing* work was going on at that time. In "Experience and Views," "Early Writings," old edition, page 35, speaking of what was then occurring, we read: "Satan is *now* using every device in *this sealing time* to keep the minds of God's people from the present truth, and cause them to waver. I saw a covering that God was drawing over his people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of the Almighty."

From the same testimony, page 36, we read: "I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, *just now in this sealing time*.... Satan was trying his every art to hold them where they were, *until the sealing was past*, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God, in the seven last plagues. God *has begun to draw this covering over His people*, and it will soon be drawn over all who are to have a shelter in the day of slaughter."

I will quote from a tract published in 1852, a vision given to Sister White, at the home of Brother Harris, at Centerport, New York, August 24, 1850: "I saw that Satan will work *now* more powerfully than ever before, for he knows that his time is short, and that the *sealing will soon be over*. And he will *now* work in every insinuation to get the saints off their guard, and get them to sleep upon present truth, and doubting it, so as to prevent their *being sealed with the seal of the living God.*" We read in "Early Writings," "Experience and Views," page 49, old edition: "*The sealing time is very short, and soon will be over. Now is the time, while*

the four angels are holding the four winds, to make our calling and election sure."

It was because of these plain statements, that our people and ministers, down to 1894, believed and taught that *the sealing work had been going on since 1848*, and that the 144,000 were *being sealed*. I do not see how we could draw any other idea, from the testimonies we have quoted, than that *the sealing work* had begun in 1848-1850.

THIRD QUESTION

Will any who have died in the faith since 1848, when that message was received, be reckoned with the 144,000?

Some persons, more especially since 1894, have claimed that none will be reckoned among the 144,000, but those who live until the second coming of Christ; and that this must be so, for according to Rev. 14:3, 4, they are "redeemed from among men," and "from the earth." According to Daniel 12, there is a partial resurrection in the "time of trouble," just before Christ's second coming. We read: "At that time shall Michael stand up. . . . And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Surely those who awake to everlasting life will be alive and "among men" when Christ comes.

If, in 1848-1850, persons were being *sealed*, we would naturally expect they would be of those wakened to everlasting life, and so be with the 144,000. Of this resurrection we read in "Early Writings," "Spiritual Gifts," old edition, p. 145: "There was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law."

In "Spiritual Gifts," pages 145, 146, we read: "As God spoke the day and the hour of Jesus' coming, and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upwards, listening to the words as

they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, "*Glory! Hallelujah!*" Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai (*glorified*). The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image."

Of the same we read in "Testimonies for the Church," volume 1, page 59: "Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number (remember that the resurrected Sabbath keepers are then among the living saints), knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, He poured upon *us* the Holy Spirit, and *our* faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai.

"The 144,000 were *all sealed* and perfectly united. On their foreheads were the words 'God,' 'New Jerusalem,' and a glorious star containing Jesus' new name. At *our* happy, holy state the wicked were enraged, and would rush violently up to lay hands *on us* to *thrust us into prison*, when *we* would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground.

If it be claimed that none will be numbered among the 144,000 but those who live until Christ's second coming, without tasting death, what about those Sabbath keepers who in 1848 to 1850 were being *sealed*? There are not a half dozen of those now alive who were then keeping the Sabbath. If they were then *sealed*, they will be among those resurrected to eternal life at the voice of God.

There are some things connected with the case of Sister White that have a bearing on the matter of the 144,000. She is now at rest. But as reported in her first vision, "Experience and Views," is an account of what is to take place in the kingdom: "Zion was just before *us*, and on the mount was a glorious temple, and about it were seven other mountains on which grew roses and lilies. . . . As *we* were about to enter the holy temple, Jesus raised His lovely voice and said, 'Only the 144,000 enter this place,' and *we* shouted

'Alleluia.' " It seems, however, that in this view of things to occur in the new earth, *she entered that temple*; for she said: "This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things *I there saw*, I cannot describe. . . . *I saw* there tables of stone in which the names of the 144,000 were engraved in letters of gold. After *we* beheld the glory of the temple *we went out*, and Jesus left us, and went to the city." From this we would surely conclude that in the new earth, Sister White would be one of the 144,000.

On page 33 of "Experience and Views," old edition, she speaks of what the angel told her while she was viewing Saturn: "I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, 'You must go back, and if *you* are faithful, *you*, with the 144,000, shall have the privilege of visiting all the worlds and viewing the handiwork of God.' " That surely looks like some of the 144,000 being of those who will have been raised from the dead.

Notwithstanding these facts in the testimonies presented, it is still urged by some, that what is said in "Great Controversy," page 649, shows that the 144,000 will be composed wholly of those who have never died. Let us see what is said, and the condition under which the said statement occurs. Here it is: "These having been translated from the earth, *from among the living*, are counted as 'the first fruits unto God and to the Lamb.' (The Sabbath keepers resurrected to eternal life will surely be among the living at Christ's second coming.) 'These are they which come out of great tribulation;' they have passed through the time of trouble such as never was since there was a nation." That trouble of the nations will be under the sixth plague; and it is at that time, according to Dan. 12:1, that the partial resurrection will take place, bringing up the *sealed* Sabbath keepers. This will be when the *seventh plague* is yet to come. Of the situation at that time, we read in "Experience and Views," page 29; "These plagues enraged the wicked against the righteous; they thought that *we* had brought the judgements of God upon them, and that if they could rid the earth of *us*, the plagues would be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the *time of Jacob's trouble*. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The 144,000 triumphed. Their faces were lighted up with the glory of God." We have already seen that this *glorification* takes

place with the resurrected Sabbath keepers, as well as those who had not died, when God delivers the everlasting covenant on those who had honored Him by keeping His Sabbath.

Of this scene we read in "Spiritual Gifts," page 143: "I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath and observe the first day of the week, the people were at liberty, after a certain time, to put them to death. . . . Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them. God would be honored by making a covenant with those who had *kept His law, in the sight* of the heathen round about them; and Jesus would be honored by translating, *without their seeing death*, the faithful, waiting ones who had so long expected Him." Keeping the law "in the sight of the heathen" was in the sight of these inquisitors who had the decree to put them to death, and not to death in the ordinary sense, under calm conditions.

It is from this testimony, "*translating, without seeing death*," that the claim has been made that none will be among the *sealed* 144,000 but those who live until Christ's actual second coming. We see that the *death* they are saved from is the death permitted by the "papers circulated." Bear in mind that the resurrected Sabbath keepers are included among the *covenantees*. So they are to be translated at Christ's coming, without suffering the threatened death. By this decree, they are brought into "the time of Jacob's trouble." His trouble was the news that Esau was coming with four hundred armed men. Unless the Lord should aid him, it looked like death to him and his whole family.

There is another testimony from "Great Controversy," page 649, used by those who claim that none who have died in the message will be among the 144,000: "They have stood without an intercessor through the *final* outpouring of God's judgements. But they have been delivered, for they have 'washed their robes, and made them white in the blood of the Lamb.' . . . They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst." This is what is said of the whole 144,000, and in part will be true of the resurrected Sabbath keepers; for they endure the time of Jacob's trouble. They are raised under the sixth plague, and see the *final outpouring of God's judgements* under the seventh plague, and are among those delivered from this decree of death.

In "Spiritual Gifts," pages 146,147, we read still further of what will take place with the living resurrected and living Sabbath keepers, after the voice of God declaring the everlasting covenant, when the wicked were enraged against them: "Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. . . His countenance was as bright as the noonday sun, His eyes were as a flame of fire, and His feet had the appearance of fine brass. His voice sounded like many musical instruments. The earth trembled before Him, the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. . . Those who a short time before would have destroyed God's faithful children from the earth, now witness the glory of God which rested upon them. And amid all their terror they heard the voices of the saints in joyful strains, saying, 'Lo, this is our God, we have waited for Him, and He will save us.' The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortality, crying, Victory, victory, over death and the grave! O death, where is thy sting? O grave, where is thy victory? Then the living saints and the resurrected ones raised their voices in a long, transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease and death, came up in immortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the resurrected ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated, were united, never more to part."

If there is still a doubt of the resurrected Sabbath keepers' being numbered with the 144,000, consider the following from Sister White's words in 1909. At the General Conference in 1909, Elder Irwin had a stenographer accompany him in a call upon Sister White. He wished to ask her some questions, and have an exact copy of the words of the replies.

Among other questions was this one: "Will those who have died in the message be among the 144,000?" In reply, Sister White said: "Oh, yes, those who have died in the faith will be among the 144,000. I am clear on that matter." These were the exact words of question and answer, as Brother Irwin permitted me to copy from his stenographer's report.

THE NUMBER OF THE SEALED

The query may now arise: "If the sealing message is to go to all the world with a Pentecostal power, and the earth to be lighted with its glory, and if, as recently stated by Brother Daniells, it is to result in 'millions' being prepared for Christ's second coming, is not 144,000 a small number to be *sealed*? It is only a fraction of one million." In His word, the Lord has spoken of those to be saved at His coming as a "little flock." Luke 12:32.

They are also a people who have been subject to a very rigid test. The prophet Daniel speaks of them: "Many shall be purified, and made white, and tried." Dan. 12:10. Some translate this "*thoroughly tested*." It may be true in this case, "Many are called, but few are chosen." Matt. 22:14. In "Testimonies," volume 5, page 136, published in 1881, we read, "The great proportion of those who now appear to be genuine and true will prove to be base metal." On pages 213,214, we read: "Not all who profess to keep the Sabbath will be *sealed*. There are many even among those who teach the truth to others who will not receive *the seal of God in their foreheads*. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. . . By their lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contented with their position. . . Not one of us will ever receive *the seal of God* while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." On page 136 of the same volume we read: "Soon God's people will be tested by firey trials, and the *great proportion of those* who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers."

In "Spirit of Prophecy," volume 4, page 426, we read: "As the storm approaches, a large class who have professed faith in the third message, but have not been sanctified through it, abandon their position, and take refuge under the banner of the powers of darkness. By uniting with the world and partaking of its spirit, they come to view matters in nearly the same light, and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth,

employ their powers to deceive and mislead souls." The same is in "Great Controversy," page 609.

"Testimonies," volume 5, page 216, we read: "The *seal of God* will never be placed upon the forehead of . . . the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive *the seal* must be without spot before God—candidates for heaven." On page 81 we read: "Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."

In volume 6, pgs. 400, 401, we read: As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare, will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith."

Whatever may be true of the millions that will hear the third angel's message, the 144,000 seem to be a peculiar group, with peculiar characteristics, gathered in groups of 12,000 each, bearing the names of the twelve tribes of spiritual Israel, "without guile in their mouths," "without fault before the throne of God." They are not all Americans, nor all users of the English language; but they are "without spot, or wrinkle, or any such thing."

If, as lately expressed by Elder Daniells, the preaching of the message "prepares millions to be saved at the coming of Christ," and the Lord in compassion pardons the sins of ignorance in converted heathen who have not had the opportunities of those more enlightened, praise to His name. That does not excuse us who have had greater light, and might attain to one of the twelve groups of the *sealed 144,000*.

In the *Review* of May 22, 1889, Sister White said: "In a little while, every one who is a child of God will have *His seal* placed upon him. Oh that it may be placed upon *our foreheads*! Who can bear the thought of being forever passed by when the angel goes forth to *seal* the servants of God in their foreheads?"

Among the lacks on the part of professed Sabbath keepers, we read in "Special Testimonies for Ministers," No. 7, written

September 10, 1896: "A curse is pronounced upon all who withhold their tithe from God. He says: 'Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house' . . . God help us to repent. 'Return unto Me,' He says, 'and I will return unto you.' Men who have a desire to do their duty, have it laid down in clear lines in this chapter. *No one* can excuse himself from paying his tithes and offerings to the Lord." Of non-tithe-payers we read in volume 2, page 199: "They are withholding, and robbing God . . . This is one reason that, as a people, we are so sickly, and so many are falling into their graves. The covetous are among us." In volume 3, page 398, we read: "There are but few who consider the binding claims that God has upon them to make it their first business to meet the necessities of His cause, and let their own desires be served last. There are but few who invest in God's cause in proportion to their means."

"But," you may say. "it is some time since those testimonies were written. Have not matters improved since that time?" During the year 1915, when the church treasurers were asked, "What proportion of your members pay tithes?" the reply was, "Not more than one half." Now are we to conclude that the half do not have anything during the whole year, or are they like a wealthy farmer who said to me, "When I have boarded and paid my farm hands, met the expense of my family, bought a new reaper and a new threshing machine, there is not much left on which to pay tithes"? In response to this, a brother who had embraced the truth from infidelity, and who thought the tithing system "*fine*," said: "You farmers will work a farm for *one half* or *one third* the crop for the use of the land. Now, when you have life, land, and all, from the Lord, to whom your self and all things belong, you think one tenth of your income a heavy tax. *You must be very poor renters*." Do we expect those who withhold the tithes, who the Lord says are "*robbers*," to have the *seal of the living God* placed upon them?

AN IMPRESSIVE DREAM

The first work of Elder D. T. Boredau and me in California, in 1868 and 1869, was in Petaluma, Windsor, and Piner District, five miles west of Santa Rosa. The ministers preached against us in all these places. Finally a noted Christian minister defiantly challenged us for a debate on the Sabbath question. This debate came off on March 29, 1869, at Piner.

We had been very anxious to start the work in Santa Rosa, the county seat of Sonoma County, and we prayed earnestly that

the debate might open the way. The first day of the debate, there was a fair attendance from the city; but on the second day, as stated by the editor of the *Sonoma Democrat*, "everything that could go on wheels went to the debate." After the first day of the debate, Brother Bordeau and I had an earnest season of prayer, that the Lord would make the next day tell mightily for His cause in California. And so it did. On the night of the twenty-ninth, the Lord was pleased to give me a very impressive dream. In the dream, we seemed to be endeavoring to get over a mountain, and were making some progress in the ascent. Having gone a few hundred feet from the valley, we were confronted with an abrupt rise of high rocks before us, apparently fifty feet high, and as straight up as the side of a house. We saw at once that there was no way we could scale the obstruction. We looked to the left. There was a slanting slope up, but so smooth and glassy we concluded that to attempt to go that way would be a hard undertaking, and a failure. Just then a messenger appeared, and informed us that we had reached the height we were to ascend, and we would find a pathway around this difficulty and down into the valley to which we wished to go.

We followed the directions, and found that the perpendicular rock was like a high wall at our left, extending around the rock, and that on our right was a deep chasm. The path on which we were to go, while gradually descending, grew narrower and still narrower as we advanced, requiring constant care and watchfulness that no misstep be made, and we thus be plunged into the abyss at our right. There seemed also to be a foggy cloud before us, which prevented our seeing more than fifty feet ahead. As we advanced, the cloud moved on, so that our immediate pathway was clear and our progress undisturbed.

By and by, as is often the case in a dream, there was a sudden change in the scenery. We were down in the valley, and the misty cloud was up the hill on the pathway by which we had come. When and how we got through the cloud, I did not know; but the interpretation given to us, was that the Lord had come, and His people had been resurrected. There was a vast company of people in the valley, and they were getting aboard a long train of cars, on which all the framework seemed to be of the brightest nickel plate, more beautiful than any millionaire's car I ever saw.

Our train glided gently out of the valley with its happy load of passengers. We had gone only a short distance when we came into a broader valley, where seemed to be a railroad with four tracks. On three of these tracks were trains of cars which extended as far as the eye could reach, loaded with people whose faces shone

with the glory of the Lord. The trains were so near together that one could step from one train to another as they passed along, for they all kept exactly even with each other. I saw Brother and Sister White passing from one train to another, greeting the redeemed saints from different states. As our train swung around onto the fourth track, and in line with the others, Brother White exclaimed: "*And here comes the California train! We are all going to the city!*" At this I awoke, thrilled from head to foot by the thought that this was a token of victory for California. Not only was that debate the turning point in our first efforts in California, but since the infirmities of age creep on me, there has been much thought as to what was meant by Brother Bordeau and me going unconscious through that cloud, and coming out on the resurrection side.

Now a little history of my case: Two years ago, I was under doctor and nurse five days with pneumonia; last year, with pneumonia again, under doctor and nurse eleven days; this year, with a severe attack of *la grippe*, under doctor and nurse five weeks, and left in so feeble a condition that I venture to attend only one camp meeting this year, the one just past, at Stockton.

One day on the camp, a sister came to me, saying: "You will live till the Lord comes; for a sister told me that on one occasion, when Sister White was speaking in the Tabernacle in Battle Creek, Michigan, a number of ministers were on the platform, and you among them. when Sister White said, 'Some of you ministers will live until the Lord comes,' and pointing to you, said: 'And you, Brother Loughborough, will be one of them.' " I replied to the sister, "It is the first I ever heard of it." She turned away, saying: "*Oh, these hearsays!*"

Words frequently come to mind that Sister White did speak to me in the winter of 1858. Brother White had a two-seated carriage and a span of horses that he used in visiting the churches in Michigan. He was necessarily detained by duties in the office of the *Review* and *Herald*, and he said to me: "You take the horses and carriage, and your wife and my wife, and visit the churches in Michigan." As we traveled from place to place, there was opportunity for much religious conversation. At one time, the conversation was on the situation when war against Sabbath keepers would be so that they would have to hide away in desolate places. She looked at me most earnestly for a minute or more, and then said, "Brother John, the Lord has shown me that these early workers (meaning the ministers) who have labored and sacrificed for the building up of the cause will all be laid away before that time

when the people will have to flee," or words to that effect. All the ministers then (1858) preaching the message are laid in their graves, except J. N. Loughborough. When I think that "all" does not mean all but one, and think of the earnest look she gave me when she spoke those words, it seems to cut off the idea that I will live through all the decrees that will be passed against Sabbath keepers. Nevertheless, I hope to be among those who will be raised to everlasting life (Dan. 12:2), and see the Lord come, as set forth in this little book.

TIME OF THE PLAGUES

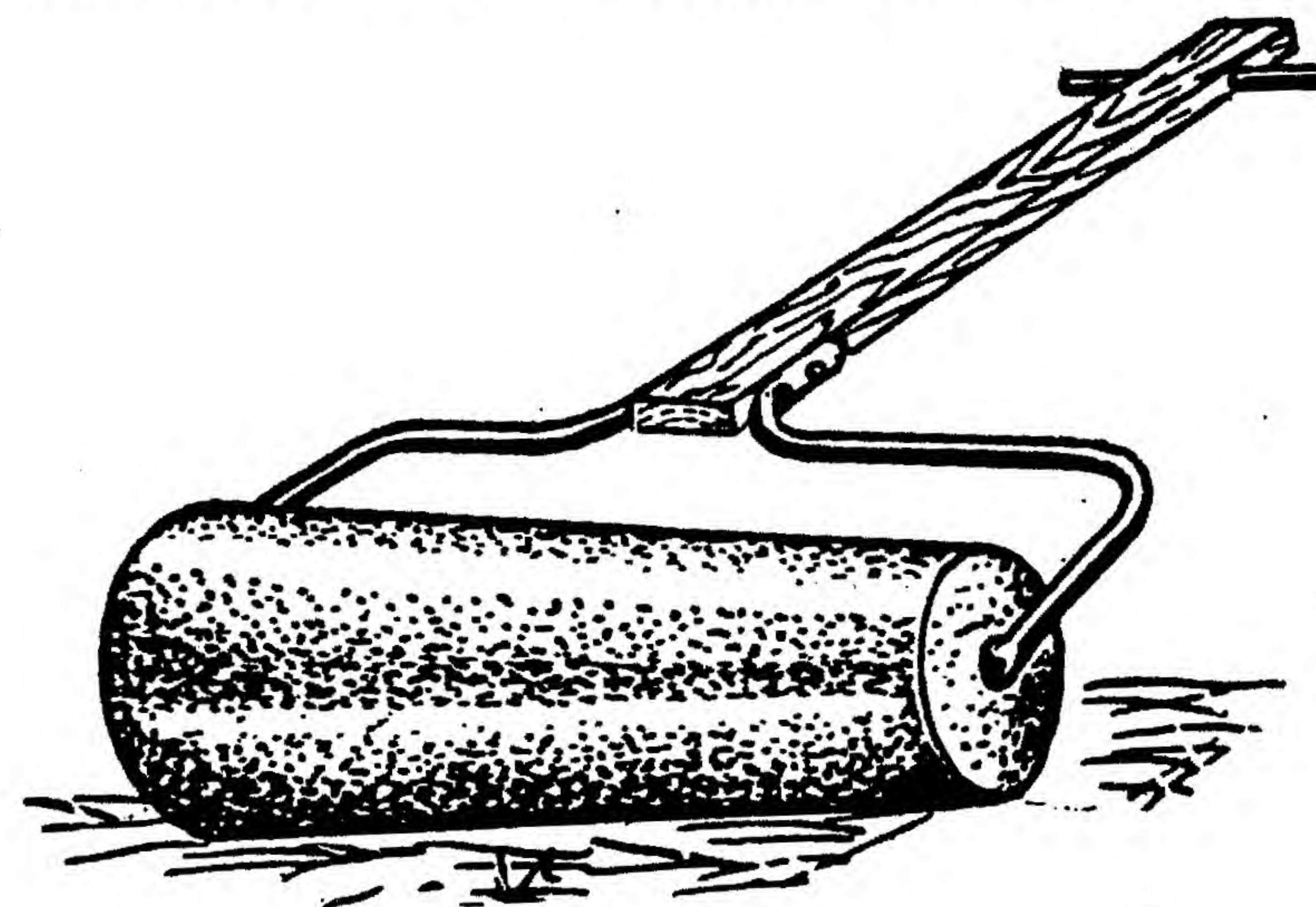
The question is asked: "How much time is occupied by the seven last plagues?" The faith and teaching of the seventh-day Adventists has ever been that it would be the space of one year. They based their faith on such texts as Rev. 14:19, 20, where this is likened to the treading of wine press, comparing this with the wine press as set forth in Isa. 61:2; 63:3, 4. It is there called "*the day of vengeance*" and *the year of the redeemed*. Taking the acknowledged rule, the *day* would be *one year*. Some persons take the position that the pouring out of the plagues covers a period of many years. This seems to be refuted by the fact that under the fifth plague, the people are still suffering from the sores of the first plague. Rev. 16:10,11.

During the time of these plagues, according to Rev. 15:6-8, there is no intercessor in the heavenly temple. The condition of the people of God in that time is thus set forth in "Great Controversy," page 620: "In the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they would not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgement." It would hardly seem like the Lord's merciful dealing with His people to subject them to such a state for a series of years. Sister White does connect this period of no intercessor with those texts which speak of it as *day* and *year*; and often, in her exhortations to us, she has spoken of *the year* that we should stand without an intercessor.

A TRIBULUM

We are told that the word "tribulation" is derived from the word "tribulum," an instrument for threshing grain, something like a flail. When I have heard the word "flail" used in connection with such texts as 2 Cor. 1:3,4, "The God of all comfort; who comforteth us in all our *tribulation*, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" and connect it with the knocking of a man down with a *flail*, I have wished I knew just what a *tribulum* was. On the twenty-fourth day of August, 1909, I saw two of these ancient instruments. I was attending the French camp meeting at Vergese, fifteen miles west of Nimes, France.

As Brother Bond and I were walking toward the side of the village, we came to a very smooth, round piece of land, some fifty feet in diameter. He said, "That is an ancient threshing floor, still preserved, but not used." By the side of the floor lay a stone like granite, some four feet in length, perfectly round in whole length. One end was about two feet in diameter, the other end probably three inches less in size. Brother Bond said "That is a *tribulum*." There was a deep hole in each end of the stone, wherein had been attached the irons connecting with the tongue for drawing it around the threshing floor, as shown in the picture. One end of the stone being larger than the other would cause the stone to turn the circle when passing over the ground. Going to another part of the outskirts of the town, we saw a second stone, similar to the first; but the old threshing floor was cultivated ground. So I no longer think of the Lord as going after Christian men as with a *flail*. A man might be caught hand or foot, as under the tribulum, and not be smitten down by one stroke with a *flail*.



Postscript by Benj. F. Gregory, M.D.

WHAT IS THE SEAL OF GOD?

The Spirit of Prophecy gives us the following definition of the seal of the Living God:

"Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into truth, both intellectually and spiritually so they cannot be moved." M.S. 173 1902. See SDA Commentary, Vol. IV, page 1161.

Thus the seal of God is a settling into truth so completely that the sealed one cannot be made to sin. It is a character so firm that its possessor cannot be forced to be moved.

In the gospel of John we have the following:

"I am the true vine and my Father is the husbandman. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches." John 15:1, 4-7.

In Romans 11:17-24, the figure is changed to the wild olive being grafted into the root. In our Christian experience we come to Christ day by day and abide in Him. And as we abide in Him we learn His ways and we receive the character of Christ and grow more and more like Him. In this way we abide in the vine, or are grafted into Christ. This graft should grow stronger day after day. And if we continue to be grafted into Christ this graft may some day become so strong it cannot be broken. Then we have a character so strong we cannot be moved. Then we have settled into the truth both intellectually and spiritually so we cannot be moved. Thus we have the seal of God.

In the investigative judgment, the only cases considered are those of the professed people of God. (G.C. 480) Thus in the judgment they will not ask, "Has this one accepted Christ?" But when your name or my name is considered in the judgment God will want to know if this one is abiding in Christ. Is this one grafted into Christ? If it is found this one is grafted into Christ, abiding in Christ, this one's sins will be blotted out and it will be safe to take this one to heaven, for any one who is partaking of the vine will grow by the life of Christ which he is receiving.

Another question that will be considered in the judgment is this:

How strong is this graft? Has the graft continued to grow stronger to the place that it "cannot be moved," cannot be broken? If in the judgment it is found this graft cannot be broken that soul is prepared to live in the time of Jacob's trouble without a mediator. This one is then ready to receive the seal of God.

It is the judgment where character is investigated that reveals whether we are grafted into Christ and how strong that graft or character is. The work of judgment and the sealing work are interrelated. Thus in 1844 when the judgment began the sealing work or "sealing time" began.

In 1851 the Spirit of Prophecy called it "This sealing time" E.W. 43:2, E.W. 44:1. We are warned "The sealing time is very short and will soon be over." E.W. 58:2.

THE TWO DELIVERANCES OF THE SAINTS

Let us take up the two deliverances together. It will save time and make the contrast clearer. The first deliverance takes place when God says, "It is finished." G.C. 636. Let us call this the first deliverance. The final deliverance will be at the time of the Advent. G.C. 628, line 3, calls it the "final deliverance" and states it comes after the seven last plagues.

"The plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world JUST BEFORE the FINAL deliverance of God's people." G.C. 627, 628.

Before the first deliverance the saints cry to be delivered from the heathen round about them. They cry to be delivered from death at the hands of the wicked:

"I heard them crying unto God earnestly. Day and night their cry ceased not: 'Thy will, O God, be done! If it can glorify Thy name make a way of escape for Thy people. Deliver us from the heathen round about us. They have appointed us unto death.'" E.W. 272:1.

In the first deliverance they are delivered by the voice of God, and after the first deliverance the wicked begin killing each other:

"After the saints had been delivered by the voice of God, the wicked multitude turned their rage upon one another. The earth seemed to be deluged with blood." E.W. 290:0.

In the first deliverance God answers their prayer to deliver them from the heathen by causing an intense blackness to come upon the world. (G.C. 637) The heathen turn from their intention to kill the saints and use the same swords prepared for the saints, to kill each other.

We have the following concerning the "FINAL DELIVERANCE."

"Then Jesus will have the sharp sickle in His hands (Rev. 14:14) and then the saints will cry day and night to Jesus ON THE CLOUD to thrust in this sharp sickle and reap. This will be the time of JACOB'S TROUBLE (Jer. 30:5-8) out of which the saints will be delivered by the voice of God." A Word to the Little Flock, p. 12.

From the above we learn concerning the final deliverance that the saints will cry for God to thrust in His sharp sickle and also that the saints will be delivered by the voice of God and this voice will deliver them from *"the time of Jacob's trouble."*

After the first deliverance the wicked will kill each other but after this deliverance there will be no killing one another for all the wicked are killed by the "brightness of His coming."

The first deliverance takes place at midnight, the night the edict should have gone into effect. And in the first deliverance the saints are not delivered from the time of Jacob's trouble but from the wrath of the heathen round about them.

The first deliverance is at the instant the special resurrection takes place. See G.C. 631-637. After this deliverance the wicked begin killing each other. All the events related in G.C. 654-657 take place after the special resurrection has taken place, and before the final deliverance.

This first deliverance has nothing to do with living without a mediator. In this first deliverance the saints are delivered from martyrdom and from persecution at the hand of the wicked.

The time of Jacob's trouble runs on after the special resurrection has taken place until the time of the second Advent, when the saints are *delivered from "the time of Jacob's trouble."* (A Word to the Little Flock, p. 12.) Thus those in the special resurrection must "endure the anguish of the time of Jacob's trouble" for a number of days or possibly a number of weeks or months before they are delivered from the time of Jacob's trouble.

No one without the seal of God can live without a mediator so every saint in the special resurrection must be a sealed saint. We are told Mrs. Hastings was sealed! (Selected Messages, Vol. II:236) We

are told those in the 144,000 have lived without a mediator, (G.C. 649:1) thus these in the special resurrection have had this experience before the second Advent. And if those in the special resurrection are sealed they will be translated.

We are told those in the special resurrection come forth "to hear God's covenant" (G.C. 637). Do they hear this covenant as spectators or as covenantees? Is the covenant pronounced upon them? We have the following answer (G.C. 640). "The voice of God is heard --- delivering the everlasting covenant TO HIS PEOPLE --- THE ISRAEL OF GOD stand listening. — The blessing of God is pronounced upon those who have honored God by keeping His Sabbath holy." From this we see they hear this covenant pronounced upon all the living saints.

TRANSLATED WITHOUT SEEING DEATH

God will divide the saints on the basis of their characters. Those who have settled into the truth so they cannot be moved have the seal of God. These God will bring forth in the special resurrection and they will be living saints on that morning and be changed from mortal to immortal without seeing death in the process of making the change. Thus these are said to be translated without seeing death.

In the English language when one uses the "ing" form, the action of the verb with the "ing" and the action of the main verb must be at the same time. Let me illustrate:

Past tense: The dog came home wagging his tail.

Present tense: The dog comes home wagging his tail.

Future tense: The dog will come home wagging his tail.

When one uses the past tense the coming and the wagging take place at that same past time. When we use the future tense the coming and wagging are both future. So when she says, "Translated without seeing death" the translated and seeing must both be at the same time. If you do not want to imply they are at the same time, you must say "translated without having seen death."

Let me give another example: "The prisoner was transferred without seeing his wife." In this sentence the time he did not see his wife was the time he was being transferred, and it does not mean he had never seen his wife. Just so, translated without seeing death means they do not see death during the time of the translating and it does not imply that they had never seen death in the past.

If one means that one translated has not seen death before the translation day he should say, "Translated without having seen death."

Let me give one more example. Suppose it said, "Translated without seeing." No one could misinterpret this. It merely states when they are translated they do not see. Thus translated without seeing death, merely tells us, when they are translated they do not see death.

But some may say the servant of the Lord meant, "They did not die but were translated." If so in her long life and in the thousands of pages that she wrote, she never once wrote grammatically correct as she meant it. Is it not hard to believe she did not write exactly what she meant? We must not build our theology on what we think she meant.

The devil brought this confusion in among us in 1894 and the only safe course for us today is to abandon our preconceived ideas and rebuild our theology on the Bible and Spirit of Prophecy.

ONE WITH THE 144,000

The proposition "with" can be used in two ways:

1. To mean "accompany but not one of the group."
2. To mean "accompany as one of the company."

We have the latter meaning in the sentence, The teacher said to him, "If you finish your lesson you may go with the class on the picnic." In this case it is self-evident the pupil is one of this class and yet he goes "with the class".

"One with" and "one among" are synonymous. When the speaker says one with the 144,000 he thinks of the 144,000 as a unit and thus singular in number. When he says, "one among the 144,000" he thinks of the 144,000 as individuals who make up the group.

If one reads Elder Loughborough's book "Questions on the Sealing Message," he will find evidence that seems to show the early pioneers used the idiom "one with," "one among," and "one of 144,000" all to mean the same thing (i.e.,) "one of the 144,000."

We find Elder Loughborough used:—

One of the 144,000 — 2 times (Page 5 Line 23; and 16:9.

All of the 144,000 — 1 time 5:24.

Some of the 144,000 — 1 time 16:17.

One with the 144,000 — 6 times 3: 12; 7:7; 14:11, 25; 16:15
and 18:30.

One among the 144,000 — 5 times 14:13; 15:27; 17:18; 18:36, 37.

One among those resurrected — 1 time 15:32.

One among those delivered — 1 time 17:38.

One among the living saints — 1 time 15:15.

He used the "of" construction 4 times and the "with or among" construction 14 times and every time we today would probably use the "of" construction to express the same thought.

Let us consider the last three of these expressions that Elder Loughborough used, namely, "One among those resurrected," "One among those delivered" and "One among the living saints." Is it possible to be "one among those resurrected," "one among those delivered," or "one among the living saints" and not be "one of the group"? Thus is it not self-evident the pioneers used the expressions "one with," "one among" and "one of" interchangeably all meaning the same thing?

Now let us go to the Spirit of Prophecy to see if we can find evidence of the exact meaning of the author when she says, "one with the 144,000."

I have not found the idiom "one of the 144,000" in the Spirit of Prophecy but I have found the "one with" and "one among" three times. Let us study each of them separately:

1. *"Let us strive with all the power God has given us to be among the 144,000."* R.H., March 9, 1905. S.D.A. Commentary, Vol. 7, 970.

The Bible and the Spirit of Prophecy tell us much about the 144,000 so that we may know of their character and the preparation to be one of the 144,000, and so we have instruction upon which we can strive to be "one of the 144,000." But where in the Bible or Spirit of Prophecy do we have any instruction as to how to be "one among the 144,000" unless "one among" means "one of." Is it not crystal clear the author is using the idiom "one among" to mean "one of"?

2. *"I saw that she (Mrs. Hastings) was sealed and would come up at the voice of God and stand upon the earth and would be one with the 144,000. I saw that we need not mourn for her; she would rest in the time of trouble."* — Sel. Mess. Vol. II, P. 263.

Let us study about this "time of trouble" that Mrs. Hastings will "rest" from. In the little time of trouble the saints will suffer most terrible persecutions, privations, imprisonments and anxieties and in this time of trouble God's people will "preach the Sabbath more fully." It is evidently this suffering and trouble that Mrs. Hastings will be spared.

In the time of Jacob's trouble the saints live without sin and without

a mediator. Those who have the seal of God are prepared to live through this time of Jacob's trouble so in a sense it is a glorious privilege granted to those who live through that time.

Thus if Mrs. Hastings is deprived the privilege of living through the time of Jacob's trouble, the privilege of living with the saints without a mediator, and "drinking the cup which Christ has drunk," this would not be a consolation but a tragedy

In this quotation we are told Mrs. Hastings was sealed and, if sealed, she must be one of the 144,000. Thus in this quotation we have proof when the author said "one with" she meant "one of."

Thus in Mrs. Hastings we have a concrete example of one of the 144,000. Now if our teaching and theories would rule her out of being one of the 144,000, we'd better discard our theories and search for the truth in this subject.

3. *"You must go back and if you are faithful you with the 144,000 shall have the privilege of visiting all the worlds and viewing the handiwork of God."* E.W. 40.

Some have taught this means "Mrs. White would not be one of the 144,000 but that she could visit the worlds and view the handiwork of God with the 144,000 although she would not belong with them."

In the transfiguration we are given a "miniature" of the kingdom of God. In this miniature there are two groups brought to view. The one is the innumerable company that Moses represents and who come forth from the grave at *"the time of the second advent,"* (P.K. 227) and the group who are changed at the last trump from mortal to immortal. This latter group Elijah represents.

Notice the angel said she would be privileged to visit other worlds and view the handiwork of God with the 144,000.

Is it not logical to think the angel meant that you will be one of the 144,000 and with your own group can travel to other worlds and view the handiwork of God? It is unthinkable the angel suggested God would upset the order in heaven to make a place for her.

Thus do you not see that in each time the Spirit of Prophecy says "with or among the 144,000" there is internal evidence that shows the thought is "one of the 144,000."